

THE BRETHREN'S EVANGELIST.

THE BRETHREN'S EVANGELIST
A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, Editor.
ASHLAND, O., JAN. 9, 1884.

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OUR RELATIONS TO THE GERMAN BAPTIST CHURCH.

Brother Bauman (there is but one brother Bauman) speaks in no uncertain tone in another column. He is about right. There is no longer any use of pretending union with the German Baptists. We did not desire a division, and made every possible sacrifice to prevent it; but certain corrupt and designing men among them wanted it, worked for it, and have accomplished it. The division has been made and it has been made to stay. We cannot and will not be reunited. There is no use deceiving ourselves or others with a false hope. The power which controls the annual meeting of the German Baptists church now is that of prejudice and envy, and it will continue to control that conference for years to come, until it has completely ruined the church. "Whom the Lord's wish to destroy they first make mad." Zeal for the maintenance of their own traditions and commandments, and usages, and peculiarities has maddened them. They will sacrifice everything that is sacred and dear in order to uphold their traditions. Family ties are broken and the natural affections are lost and discarded, for the sake of maintaining the usages. They have departed from the faith and doctrine. The gospel of Christ is no longer the power of God unto salvation to them. It is "the church." One of their elders says "It does not say if they shall hear the gospel but if they shall hear the church." Obeying the church with them is much more than obeying the gospel. Tradition with many of them has usurped the place of the gospel, and is sitting in the temple of God. We regret it, we deplore it as must every true Christian who desires to see the pure and undefiled religion grow and prosper but we can no more help it than we can arrest the onward march of vice and iniquity in the world and we are no more responsible for it. The hope of reunion is when they shall see their error and return to the gospel.

We recommend the Brethren to cease complaining of their refusals to recognize and fellowship us. We should not want to salute them with the Christian salutation of brother when we know they do not love us. It is to be a kiss of love. And to give this token with hatred in the heart would be the veriest hypocrisy. So with the communion. We have much in the way of church work in common, as we have with other sects; but there is also a wide gulf between us. We teach that a Christian life and character and a conformity to the plain teachings of the gospel of Christ, is to be the test of Christian fellowship and official promotion; they teach that submission to church rules and machinery and conformity to the usages of the church and traditions of the elders, is to be the test of fellowship, and expel all who do not comply. Their clothing and hair-combing ordinances are just as foreign to the gospel as infant baptism, or the anxious bench or single immersion, or any other innovation. It was opposition to the addition of ordinances not instituted by Christ nor recognized by his word, that created the division and that opposition will maintain separate organizations until men shall cease to pervert the right ways of the Lord. Then there shall be but one church. There is no need for more than one now except for the purpose of gratifying the ambition and prejudices of men. We should treat them with Christian courtesy as we should do all other sects, and join with them in all Christian work recognized by the word of God. This has reference only to those who are German Baptists, and who bow the knee to annual meeting and obey its mandates. There are yet many thousands of faithful men and women in that denomination, in various stages of transition. And some are chosen vessels, but are yet breathing out threatenings against the people of God, as did Saul the day before his conversion. Others are almost persuaded, while others still are halting between two opinions. The following is an extract from a letter from one of the latter:

get along, a honest man in this corrupt old church in which I hold membership now. I believe heartily in your doctrine for church government as far as I understand it; have not had access to the documents to inform myself fully. If you have a few extra copies of papers for distribution I will attend to that. May you be strong in the Lord and press forward."

He is a minister of influence in his community and it will not be long before he will come to the true light. Whenever a man gets so far that he dares to think and act for himself, it will not be long before he will decide for the truth. When he contrasts the Gospel with the minutes, if he has any true power of discernment he will discover the superiority of the Gospel. And so the work will go on, and on, and on, until the last German Baptist church has been converted into a congregation of Brethren, or divided and a church of Brethren organized, or entirely lost in the traditions. And it is our Christian duty to labor to prevent the latter, and to bring about the former. Let us do it in every rightful way, mainly by showing the superiority of the religion produced by the gospel of Christ over that which is propagated through human institutions.

Editorial Miscellany.

Scarlet fever is raging among the children in Virginia. The schools have been closed.

If you can borrow our paper, or look over the shoulder of another reader, of course you don't need to subscribe for it.

The latest word from brother Bashor was that he was getting better again. His physician, however, forbids him to preach.

We would like a few hundred more subscribers. We don't just have to have them, but it would liven things up a little.

This is a time for actual work and the field will admit of every degree of proficiency, from the humblest to the most expert.

Brother P. J. Brown preached at the chapel on Sunday, Dec. 23rd. On account of the inclement weather there was a very small attendance.

"There is a way that seemeth right unto man, but the end thereof is death." Christ, through his death, has parted life and preserve from death.

Brother Garber knows itself to be in error can be blindfolded a little longer by such silence should not be mistaken.

Brother Garber has so far regained his health after an attack of Typhoid Fever, as he is now in the office of the Evangelist.

Brother Garber uses white paper and publication. It is cruel to use brown paper with red ink.

Brother Garber is a member of the Evangelist, donations paper, and uphold only creed, which is and before it.

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Brother Jacob Livengood, of Elk Lick, Somerset county, Penna., has had a very severe illness lately, and it was feared he would not survive; but his friends now have hopes that he will recover, which we hope may be true.

There is a point reached in the process of the dissolution beyond which the patient struggles less fiercely, and the calmer condition is often mistaken for improvement instead of weakness and exhaustion which it really is.

Brother J. W. Beer was expected to preach in Dayton, Ohio, last Sunday, and it is probable that he did as no one should be disappointed in his expectations when every body is so anxious to hear the Brethren preach here at Dayton.

WANTED, the name and address of the individual that honestly thinks that the gospel is not enough to guide and govern him in all things pertaining to a complete Christian life and final salvation. Address, BRETHREN'S EVANGELIST, Ashland, Ohio.

Sister Mary Culbert, of Bear Creek church, and living near Trotwood, Ohio, died suddenly on the 3rd inst. and was buried last Sunday. She leaves a husband and several children to mourn a Christian wife and mother. Funeral services by J. H. Worst.

Miss Lou. Eiseller and her brother Albert are the leading composers of the EVANGELIST. Both had formerly worked with us on the *Progressive Christian*, and we are happy to welcome them back. We know our readers will find less errors in our columns.

We have had solid winter weather in this country for the past week. The mercury is said to have been as low as twenty degrees below zero. Pretty cold. A little snow, so that sleds and sleighs can be used, though sleighing is not popular.

In some places the German Baptists are annoying our Brethren with anonymous letters, and some are wont to expose them through our columns. We prefer not to pay any attention to such trifles. As a rule, the better way to dispose of anonymous letters is to burn them without saying anything about them to anybody.

We regret to learn that brother Bashor's health is not as good as when last reported. We hope and pray he may again get upon the line of improvement. His labors are so much needed. He had worked up a very deep interest in Virginia. Perhaps if some one had gone to his help so that he would not have had occasion to overtax his energies, he would not have taken the present backset.

Those who stand upon the gospel and it alone, while in the church militant, will have it to stand upon in the judgment. Those who stand upon any other platform here will have nothing to stand upon in the judgment, for the good reason that their man-made platforms will not appear there. "Let him that thinketh he standeth take heed lest he fall."

The day in which a man or woman could be more ornamental than useful in the church is past, and has been sealed up in the sepulchre made for stingy and lazy Christians. Church work now, means the propagation of the Christian graces, the promotion of virtue, and pure life, instead of finding fault with the head gear of sisters and coat collars of brethren.

The *The German Baptist Messenger* says in its New Years greeting, "at the ushering in of the past year, dark and threatening clouds were already discernible in our spiritual horizon. These continued to increase until their greatest fury was spent; since then, they have been gradually diminishing and passing away, until to-day, we can safely say that the worst is past."

Few things in human life are more distasteful than egotism. Those whose chief delight consists in parading their own imaginary merits and distinctions, soon disgust all thinking people. There are some, however, who know this and therefore, by a few well directed hints to some relative or good friend, they get their object accomplished, perhaps, a little better than if they had blown their own trumpet.

A great deal of useful time and talent is wasted in discussing the origin of evil. The Bible reveals plainly all that is necessary for us to know on the subject. When a man has faced his sin as his own sin, has repented of it, been pardoned for it, and has got the mastery over it, if he has then any spare time on hand it will be in order for him to enquire into its nature and source.

How common it is for people to judge those they have never seen by general report. But this is a miserably false standard of judgment. Not unfrequently do men become prejudiced against persons whom they have never seen, from the mean misrepresentations and narrow opinions of weak and little minds, which a subsequent personal acquaintance has completely dispelled. Therefore be careful how you listen to the slanderous opinions of those who are incompetent to judge.

We hope our friends will "leave no stone unturned" to enlarge our subscription list. The increase in price will materially affect our circulation. Let every member of the Brethren church lend a helping hand. All can do something. Cannot each present reader secure us at least one more? That would give us a big lift. We need a few hundred more subscribers to make us as happy as we ought to be to write the sprightly editorials which our patrons love to read.

I. H. S. so generally regarded as the initials of *Jesus Hominem Salvator*, (Jesus, Savior of men) are really an Anglicized form of the first three letters of the name Jesus in Greek capitals—*IHSOYS*. The name was often abbreviated to *IHS* in manuscript. By mistaking the second letter (the Greek eta=e long, the capital of which is like our H) for h, the name appeared in the middle ages as *Ihs*, hence the ingenious fiction of taking each letter to stand for a word, and spelling out therefrom, *Jesus Hominem Salvator*.

Brother Isaac Hoffert, of Clarion, Charlevoix Co., Michigan, sends for the paper, and counsels moderation toward our persecutors. He says: "I have experienced what it is to be expelled, and to have anathemas hurled at me, but that is past. So I think the Brethren should bear those things patiently; say nothing personal about them through the paper. How much better it would be to write on doctrinal points. That is what your paper wants to be, in order that it may do good here."

Brother H. G. Ullery, of Covington, Ohio, writes us encouragingly, of their new organization at that place. He says:

We have our social meetings every Friday eve. Brother Eli Horn is here canvassing for books.

We had him to give us two sermons Sunday last. We feel encouraged to go on. We feel to sing:
The glorious time is rolling on.
The gracious work is well begun.

That is right. Go to work in all earnestness. Come together often; sing pray, read God's word, study your creed, and live faithful Christian lives, and you must prosper.

We invite attention to the article by sister Sidel, in this week's paper. Sister Sidel is in her eighty-second year, and appreciates the doctrine of the blessed book. Would to God that all our aged brethren and sisters would feel thus. O, to be in possession of the full control of one's mind, and yet to know that we have a few years at best to live and to work. How indifferent must such a one be who does nothing toward the improvement of his fellowmen, or to the glory of his Maker. We heartily invite sister Sidel, and all other earnest Christian workers, to come to our help in laboring for the promulgation of the glorious doctrine of Christ, and the consequent salvation of men.

Notice the Golden Text of the first lesson in the International series for '84. See how gracefully Peter puts a very important truth: "We believe that through the grace of our Lord Jesus Christ, we shall be saved, even as they." He does not say, "they shall be saved, even as we." The "they" that Peter refers to are the Gentile Christians, while "we" are the Jewish Christians. With true Christian courtesy he places them first. If this kind of spirit was shown among Christians generally, it would have a better influence. It would forever kill that self-uprighteousness, so disgustingly prominent among the sects.

The mandates of 1883 have been enforced in Virginia lately. During a meeting held in Roanoke county, by the Brethren, a short time ago, a young woman became convicted and was received into the church by baptism. She was a daughter of a stalwart German Baptist, and was opposed by her parents. Since then the German Baptists have also held a protracted meeting, and have received a number of members, among them was a brother and sister of the young lady above referred to. And by persuasion, and, no doubt, threatening, the same young lady was also induced to be rebaptized. This will be an occasion of boasting, and will be one of the first instances of obedience to the tradition of 1883, in the State of Virginia. Very well; so let it be. Some people need a great deal of baptizing.

A Manuel of Medieval and Modern History. Van Awtwerp, Bragg & Co., Cincinnati and New York.

It is in five parts. Book I. is of the Dark Ages, covering the period between 476-1096, A. D. Book II. tells of the occurrences between 1096 and 1492, called the Middle Ages. Book III. relates to the Modern Era, from 1492-1648. From 1648-1789 comprises book IV. Book V. is headed the Age of Revolutions, and embraces from 1789 to 1873. It contains a number of fine maps of the countries, the history of which is narrated. It is not only a good school book, but worthy of a place in the library of any scholar, as a book of reference, being furnished with a very elaborate table of contents.

We are under obligations to brother J. H. Peck for a copy of the New Year's edition of the *Emporia Daily Republican*. It contains sixteen pages of eight columns each, or one hundred and twenty-eight columns. It is immense. It gives a sketch of the city, its present commercial position, and advantages, and size and growth into prominence, and contains a good map of the state of Kansas, and another of Lyons county, illustrations of the depot, residences of prominent men, the leading churches, the State Normal school, St. Mary's hospital, the Republican's office and other public buildings. Emporia must certainly be a very enterprising place to support such a daily open. It is the county seat of Lyon county, one of the best of the state.

Were corrupt men to show the true state of their hearts to their fellows, they would recoil from them with horror and disgust, and they would be utterly unable to enjoy social intercourse or transact business. As a rule, the worse the man is the more anxious he is to assume the garb of virtue. Selfishness robes itself in the dress of benevolence; error speaks in the language of truth. Hence it does not follow that a man is a true disciple or minister of Christ, because he appears in that character. Some of the worst men on earth have been deacons and priests, occupied pulpits and preached sermons. "And no marvel," says Paul, "for Satan himself is transformed into an angel of light." So we should look well into the real moral character of those who set themselves up as the representatives of Christ and teachers of religion.

In the *Bruderbote* for January, the editor gives an account of a visit to Waterloo, Iowa, in which he speaks of a visit to brother Samuel Buechly's of which we quote the following:

"Friend Buechley has gone over to the Progressives, and with him his wife and my sister,